The Pater noster: the Crede and the Commaundementes of God in Englysh, with many other Godly lessons / ryght necessary for Youthe and all other to lerne and to know: according to the commaundemēt and iniunccions gyuen by thauctorite of the kynges highnes throughe this his realme

(.)(.)

STC, 16821

¶ The table.

¶ Fyrst a prefate to the reader.
¶ The lordes prayer called the Pater noster.
¶ The salutacyon of the Aungell Gabriell Aue Maria.
¶ A goodly brefe interpretacyon or declaracion of the lordes prayer.
¶ A more large exposicyon of the Lordes prayer/wherin are conteyned seuen peticiõs
¶ The Crede.
¶ An exposicion vpon the Crede.
¶ The.x. commaundementes of God
¶ The commaundementes expounded by Christe.
¶ A shorte conclusion of the.x.commaundementes.
¶ The transgressyon of the .x. commaũdementes.
¶ The fulfyllyng of the commaundemẽtes
¶ Certayn fruytfull textes of holye scripture.
¶ The.v.wittes goostly.
¶ The.v.bodyly wyttes.
¶ The.vii.workes of mercye goostly.
¶ The.vii.workes of mercy bodely.
¶ The.vii.gyftes of the holy goost.
¶ The.iiii.cardynall vertues.
¶ The.vii.sacramentes of the holy church.
¶ Of.vii.thynges whiche we sholde haue alwaye in oure mynde.
¶ The.vii.principall vertues.
¶ The.viii.blyssynges of our lorde.

¶ The.xvi.eddicions of charitie that sayne Paule teacheth.
¶ The.iiii.tokens of saluacyon.
¶ The.v.wonders of sayne Augustine.
¶ Foure nedefull thynges to eche man.
¶ The abolyshynge of the bysshop of Romes vsurped power and iurisdictiō within this realme.
¶ An order and forme of byddynge of the bedys/by the kynges commaundement.
¶ The acte made for the abrogacyon of certayne holydayes.

☞ The ende of the Table.

IT was neuer ordey-
ned without the singuler pro-
uydēce/and most aboundaūt
grace of almyghtye god/that
the multitude of chriſten peo-
ple/ſholde lerne by harte the
lordes prayer called the Pater noſter/the by
leue:called the Crede/and the.x.commaunde
mentes of God. For truely he that vnder-
ſtandeth theſe thre hath the pyth of all thoſe
thynges/whiche the holy ſcripture doth con
teyne/and what ſo euer may be thaught ne-
ceſſaryly vnto a faythfull chriſtian / and not
onely purely and plentyfully / but therto ſo
drefely and clerely that no man can cōplayn:
or excuſe hym ſelfe iuſtly/hauyng that know
ledge/which is of neceſſyte requyred to the
attenyning of the lyfe eternall.

¶ Thre thynges there be neceſſarye to be
knowen to obtayne eternall lyfe.

¶ The fyrſte is / that thou knowe what is
expedient to be done/and what to be omitted
and lefte vndon.

¶ The ſeconde/whan thou perceyueſt that
thou of thyne owne ſtrengthe canſt neyther
do that whiche thou art bounde to do: ney-
ther yet auoyde that whiche thou art bound
to auoyde/that than thou knowe of whome
to ſeke / fynde / and receyue this ſtrengthe
and power. ¶ The thyrde is/howe thou
ſholdeſt ſeke and obtayne it/: by what mea-
nes

nes and wayes/ by whom/ & for whose sake.
¶ Now therfore the commaundementes of god do teache a mā to know his infirmytie/ to make hym selfe what he is/ what he can do/ and what he can not do/ and that he maye knowlege hymselfe a persone full of vyce and synne/ full of weyknes and feblenes. So that his sinne/ to his conscience gnes reuelated and knowen by the lawe/ than he may be glad to seke after remedye and grace where by he may be restored and iustifyed/ and so he may be able to fulfyll the commaūdementes: where and of whom we shal fynd this forsayd souerayne salue and medicyne that is to saye/ grace/ fauour/ remedye and remission of our synnes/ strength and power to continue in the same/ and manfully to resyst the assautes of Sathan/ dothe the holye goost teache vs in our hartes/ and telleth vs by his holy secret inspiracion. This spirite telleth vs howe the father of heuene wyll be mercyfull to all poore penitent hartes that holly committe them selues to his infinyte mercy and goodnes/ and do not mystrust his bountyfull promyse ther of made/ and that we shall fynde and haue this infinyte mercy for the blode and merytes of his sonne Jesu Chryst and he the he that he suffered for the loue that he beareth vnto vs.
But for this he teachet vs/ that we muste praye/ crye/ and call in sure fayth and truste/ that he wyll in all oure necessites heare vs/ for the causes aforesayde. And to the ende
that

that we ſhold know how to order our praier, and that we ſhold deſyre nothyng vnfytting for that is not bothe expedient and neceſſary for body and ſoule, he hath frameth vnto vs a fourme of a ryght facyoned prayer, and of a heuenly makynge, ſo ſhorte, ſo well ordred ſo pithye, ſo plentyfull, ſo full of greate gyftes and heuenly treaſures, as none others can be deuyſed of any erthly creature.

¶ Now that we maye accordynge to ours boundene dueryes faythfullye and truely come to the knowlege therof: let vs humbly deſyre grace and aſſiſtence of the father, the ſonne and the holy gooſt, to whō be laude and prayſe world without ende.

So be it.

(..)

ath.x. Who ſo euer therfore ſhall knowlege me before men, hym wyll I knowlege alſo before my father which is in heuen. But who ſo euer ſhall denye me before men, hym wyll I alſo denye before my father, whiche is in heuen.

In the name of God the father, the ſone, and the holy gooſte. So be it.

¶ The lordes prayer, called Pater noſter.

Oure

OVRE Father whiche art in heuen, halowe be thy name. Let thy kyngdom come. Thy wyll be fulfylled as well in erth as in heuen. Gyue vs this daye our dayly breade. And forgyue vs our treſpaces, as we forgyue oure treſpacers. And leade vs not in to temptacion. But delyuer vs frome the euyll. So be it. Math. vi. b Luc. xi. a

¶ The ſalutacyon of the aungell Gabryel, Aue Maria.

HAYLE Mary ful of grace Loure Lorde is with the: bleſſed art thou amonge womē, and bleſſed be the fruyte of thy wombe. So be it.

A goodly

A goodly brefe interpretacio or declaracion of the lordes Prayer.

OVR Father which art in heuen loke mercyfully vpon vs thy wretched chyldren here in erthe/and gyue vs this grace that bothe thy holi name among vs/and also through the hole world may be sanctifyed and praysed through the true and pure preachynge of the worde of god/and also that synfull maner of lyuynge/ and al wycked and erronious doctrines may ceasse. For by these thynges thy name is dishonoured and blasphemed. Cause that thy kyngdome may come and be encreased / and all synners/and all those/which beyng blindeth through ignorannce lyue in the kyngdom of Satan/ may come to the knowelege of fayth in Jesu Chryst/that by such meane thy church may encrease and ware more and more full of people. Cause also that the holy goost to confirme and establysshe vs/that we may obey thy wyll and pleasure/ and sustein and beare the crosse/as well in lyfe as in deth as well in prosperyte as in aduersitie / that we may mortifye our owne wyll / and offre it to god as a sacrifyce. Gyue vs this daye our dayly breade. Take frō vs couetousnes and care for the bely/that we may loke for al good thinges from the/and that we may receyue them of the. Forgiue vs our trespaces

as

as we forgyue them that treſpace agaynſte vs/that our harte may be quiet/and our cō-ſcience not troubled nor feared with the ſight of our ſynnes. Leade vs not in temptacyon. But helpe vs by the ſpyryt in mortyfyenge/ and ſubduynge/or tamyng of our fleſh/that we maye lerne to deſpyſe the worlde/with all the deſyres/ſtudyes and exercyſes belōging vnto it/and that we may vaynquyſche and ouercome the crafty guyles of Sathan. Fynally/delyuer vs almyghty father/frome all euyll/as well tēporall or tranſitory/as euerlaſtynge/as well of body/as of ſoule. Who ſo euer coueyteth and deſyreth theſe thinges vnfaynedly and hartely/let them ſay. So be it. And let them byleue without any doubte/ that god hath graūted all theſe thynges and that theyr prayer is herde alredy/accordyng to the promyſe of Chriſte/whan he ſayde: what ſoeuer thynge ye aſke and deſyre by prayer byleue that ye ſhall receyue it and ye ſhall haue it. Mark.xi.

¶ A more large expoſycyon of the Lordes prayer/wherin are conteyned ſeuen peticyons.

☞ The preface and introductiō to aſke the ſeuē peticions/is conteyned in theſe wordes

Our fathere whiche art in heuene. &c.

¶ The vnderſtandynge of the wordes.

Almyghty god/ſyth thou of thyne infinite beneuo-

beneuolence and mercye/ hast not onely admitted vs/but also thaughte/ yea and commaunded vs by thy only and dere sonne our lorde Jesu Christ/ that we trustynge in his merites and his protecyō. Be beyng our intercessour/ shold byleue that thou were a louyng father vnto vs. And that we sholde also call the father / though worthelye and by greate ryght thou myghtest haue ben an angry and greuous iudge agaynste vs synners/ which so ofte/ and abhominablye haue done agaynst thy godly and moost holy wyll and haue gyuen the occasion of displeasure sgaynst vs. Gyue vs we beseche the by the same beneuolence and mercy/ that we maye haue in our hartes sure trust of thy fatherly loue/ without wauerynge or doubtyng/ and make vs fele this acceptable smell and swetnesse whiche the moost sure and chyldly trust dothe get vnto vs/ that we maye with glad mynde call the father/ knowlege the/ loue the and crye on the in all ieopardyes. Kepe vs we humbly beseche the that we maye continue thy louyng chyldren / and not deserue to haue the mooste mekeste fathere oure terrible iudge/ nor suffre vs not to be thyne enemyes whiche oughte to be thy chyldren and heyres. Thou wylt also not onely symply be called a father/ but that we with a cōmon voyce sholde call the oure father. And so with a specyall prayer of vnite praye for euery man/ wherfore gyue vs an agreynge and brotherly loue so that we may perceyue

euery

euery one of vs that we are truely bzothers and ſyſters and may pzaye to the as to ours common and mercyful father/euery one foz other/euen as kynde chyldzen entreate theyr father one foz an other. Graunte that none of vs ſeke his owne commodyte oz pzofyte onelye/oz els forgyttc other in thy ſyght: but that auoydyng all hate/enuy/and deſcencyō as it becommeth the true chyldzen of God/ we may loue togyther with due fauoure/ ſo that we may ſay with a faythfull harte/not my father/but our father. Syth truely thou art no bodelye noz erthly father, whome we may ſe in erth, but art in heuen our ſpiritual father, whiche dyeth not, neyther art channgeable, oz inconſtante, oz ſuche whiche art not able to helpe thy ſelfe, as is in an erthye and bodyly father. Wherby it is euydente vnto vs how moche thou art a bettere fathere whiche teacheſt this tempozall fatherhodes, countrey, frendes, rychos, fleſche and bloode to be deſpyſed foz the. Graunte vs dere father, that we maye be thy heuenlye chyldzen. Teache vs to regarde none othere thyng than oure ſoule health, and the euerlaſtyng inheryttaunce, ſo that this countreye and worldly inheryttaunce which entangleth and encombzeth vs labourynge to make vs erthlye, and lyke vnto it ſelfe, diſceyue vs not, ſo that we may ſay truelye and with a faythfull harte: O our heuenly father: gyue vs thy grace that we maye be thy heuenlye chyldzen. ¶ The fyrſt petition,

Halowed

Halowed be thy name

O God almyghty/our moost dere heuely father/thy godly name euene nowe in this tyme / in this vale of miserye (alas for shame) so many wayes is dishonoured/ and miserabelye blasphemed/ applyed to manye thynges/wherin standeth not thyne honoue and glory/yea and manye abuse it to theyre great confusyon/which thynge is so cōmon and often vsed/that this fylthye lyfe maye well be called a sclaunder and dishonestynge of thy moost glorious name. Make thou all whichcraftes/and false charmes shortely to decaye. Cause all coniuringes by the whiche Sathan or other creatures are enchaunted/ to cease by thy blessed name. Make that all false fayth/by the whiche eyther we mistrust the/ or put more confidence in othere than is nedefull may quykely be destroyed. Make that all heresye and false doctrines whiche pretende a colour of thy name may sodeynly vanysh awaye. Make that all ypocrysye or faynynge of truthe/ryghtwysnes or holines disceyue no man. Make that no man swere by thy name/lye/or disceyue. Kepe vs frome all false hope/whiche vnder coloure of thy blyssed name/offereth it selfe vnto vs. Kepe vs from spirituall pryde/from the vayn honour of worldly glory and name. Graunte vs that in all perylles and daunger we may call vpon this thy holy name. Graunte that in the straytnes of conscience/and ieopardye of deethe / we neuere forgette thy belssed

name

name. Graunte that in oure good wordes and workes we may onely prayse and magnifye the / so that we neyther seke nor chalenge to oure selfe any name or honour / but to the onely/whose alone are all thynges. Kepe vs from the moost dampnable synne of vnkyndnes. Graunt that by our lyfe and good workes / all othere may be moued to good/and that they honoure and prayse not vs but thy name. Graunt that by our euyll workes and synnes/no man may take occasion to sclaunder thy name / or dympnyshe thy prayse. Kepe vs that we desyre nothyng eyther transytorye or euerlastynge / whiche shulde not returne to the honour and prayse of thy name. And yf we aske any such thyng heare thou not our folysshnes. Make that oure lyfe be suche / that we maye truely be founde thy chyldren/ so that this thy name father/ be not called in vayn/ or falsly in vs.

¶ To this part of prayer spiritually apperteyne all psalmes and prayers with whiche we prayse/ worshyp / synge / gyue thankes to god/and synally all the prayse of God.

¶ The seconde peticion.

Let thy kyngdome come.

¶ This wretched and synfull lyfe / is the kyngdom of all sinnes and myschiefe/whose lord is the wycked spirite/cheife author and grounde of all malyce and synne. But thy kyngdome is the kyngdome of all grace and vertue/

vertue/whose lorde is thy deare beloued sonne Iesus Christe/the heed and begynnynge of all grace and vertue: wherfor help vs moost dere Father/and take vs agayne in to thy fauour. Gyue vs before all thynges/true and constante faythe in Christe/hope withoute feare in thy mercye/agaynst all infirmytyes of our weyke conscyence/and pure loue towardes the and all men. Kepe vs from infidelyte/desperacyon and malyce/whiche/at the last myght be the cause of our destruccio Make vs to auoyde the foule desyre of lecherye. Gyue vs loue to virginite/and to all clennes. Delyuer vs from discencions/batayles/discordes/and stryues. Make the vertue of thy kyngedome to come and reygne within vs. Gyue vs peace/concorde and tranquilite/so that wrathe/or any other bytternes haue not his kyngdom in vs/but rather through thy grace/the symple swetnes and brotherly behauour/all kynde of frendshyp/good maner/gentylnes and kyndnes. Graut vs that the inordinate anguysh and heuines of mynde haue no place in vs. But make that reioysynge and pleasure in thy grace and mercy/rule and haue dominion. And to be shorte/that all sinne may be alienate from vs/and that we replenysshed with thy grace vertue/and good workes/may be made thy kyngedome/that all oure harte/mynde/and wyttes/with all oure strengthe/inwarde and outwarde/may suffre them selfe to be ruled by the/to serue the/thy commaū-

dementes/

dementes/and they wyll not them selfe/ the flesshe/the worlde/and the deuyl. Make this thy kyngdom ones in vs begon/maye be encreased/goo forwarde dayelye/ and growe more & more leest the suttell malyce or sleuthe that we haue to goodnes oppres vs/lest we loke backe agayne/and fall into synne. Gyue vs a stable purpose and strength/ not onelye to begyn this good lyfe/but rathere to proceede boldelye in it. As the Prophete sayde. Lyghten myne eyen lest I slepe or be wery in good lyfe ones begon/ and so myne ennemye to bringe me agayne into his power. Graunt that we may so continue / and that thy kyngdom which shall come/ may tryumphe and perfourme this kyngdome / whiche is begon by the. Delyuer vs from this perylous and synfull lyfe whan it shall please the. Make vs desyre the other lyfe to come/ and to despyse this present lyfe. Gyue vs grace not to feare dethe/but rather to desyre it. Put from vs the loue and desire of this lyfe that so thy kyngdō may fully be pfect in vs.

¶ Of this peticion are all psalmes/ verses/ and prayers / in the whiche grace and vertue is desyred of God.

¶ The thyrde peticion.

Thy wyll be fulfylled as well in erthe, as in heuen.

¶ Your wyll be compared with thyne it can

can neuer be good / but is euer euyll. Thy wyll is euer beste / specially as moche to be loued and desyred: wherfore haue compassyon on vs moost dere father / and suffere nothyng to be as oure noughtye wylles wolde haue it. Gyue vs and teache vs true and stable patyence / whan our wyll is letten and broken. Graunte vs whan that anye man speaketh / and holdeth his peace / wythe / or leaueth vndonne any thynge contrarye to oure wyll / that therfore we be not wroth or angrye / neyther curse / complayne / crye / or murmure / neythere iudge nor condempne / yea that we defende not oure selfe with the iniury or hurte of oure brother. Graunt that we maye mekely gyue place to oure aduersaryes and them whiche let oure wylle / and so to disanull our wyll that we may prayse / say well and do to them as to those whiche do performe thy godly and best wyll agaynst ours. Endowe vs with thy grace / that we may gladly suffre all dyseases / pouertie / despytynges / persecutions / curse / and aduersyties / knowynge that it is thy wyll to crucyfye our wyll. Gyue vs grace that we maye suffre iniurye and that gladly. Kepe vs from auengement. Make vs that we acquyte not euyll for euyll / neyther to auoyde violence by violence. But rathere that we delyte in thy wyll which bryngeth vs all these thynges / prayse the / and gyue the thākes. Make vs that we impute it not to the deuyll or euyll men / whan any aduersytie chaunceth: but

but that we attribute all vnto thy godlye wyll / whiche ordeyned all suche thynges/ that our wyll may be letted/and the blessednesse may encrease in thy kyngdome:

Gyue vs grace that we maye be glad and mery to dye/and that for thy wyll we maye take our deth gladly/so that by fere or infirmytie we be not made disobedyent vnto the. Make that all oure membres/eyes/ tongue/ harte/handes/and fete/be not suffred to folowe theyr desyres / neythere that we be at any tyme subdued vnder them/but that we euen as taken and emprysoned maye be brokene in thy wylle and pleasure. Kepe vs from all euyll/mysclieuous/obstinate/ hard/ styffe/vngentyll/and resystynge wyll. Gyue vs due obedyence/perfyte and fre mynde in all spirituall thynges/worldly/ euerlastyng/ and translatory. Kepe vs from the moost horryble synne of grudgynge/curlynge/and folysh iudgemente/that we mysludge no man/ or turne any thynge to rebuke/ whiche of it selfe is not euyll. Put from vs that abhominable euyll and most greuous stroke of such tongues / and teache vs that yf we see or heare of other any thynge/ worthy to rebuk and whiche displeaseth vs / that we holde our peace and hyde it/ complaynynge to the onely/puttyng and commyttyng it vnto thy wyll/so that with all our mynde we forgyue them that offende vs/ for whom also we be sorry/and praye for theyr amendynge. Teach vs to vnderstande that no man maye hurte

vs/except he do hymselfe moche more hurte in thy syght, so that we may be moued with mercy towardes hym: rather than we shuld be prouoked to wrathe/rather weppynge for his blyndnes/than to thynke of auengemẽt. Gyue vs grace that we reioyse not in theyr troubles/whiche haue resysteth our wyll or hurte/or in what powertie so euer they lyfe displeaseth vs/and also that we be not sory whan they prospere and haue welfare.

¶ Of this peticion are all psalmes/ verses/ and prayers/teachynge vs to praye for our enmyes/and agaynst our synnes

¶ The fourth peticion.

Gyue vs this daye oure dayly breade.

¶ The breade is oure lorde Jesu Christe/ whiche norysshet and conforteth the soule. Therfor o heuẽly father gyue vs this grace that the lyfe of Christ/wordes/workes/ and passions may be preached/knowen/accepted and allowed / bothe of vs and of all the worlde. Gyue vs grace that we maye haue his wordes / workes / and all his lyfe / for an effectuall example and spectacle of all vertues. Gyue vs grace that in oure passions and aduersities we may comfort our selues by his passyon and crosse. Gyue vs grace that we may with a stable fayth ouercome our deth by his deth/ and folowe withoute feare this noble captayne into another lyfe. Gyue vs this grace that al they that preach

maye

may prokytably and godly preache the worde of Jesu Christ through all the worlde/and that all whiche haue herde thy worde preached may lerne Christe/ and so maye be purkyed and goo forth in a better lyfe. Graūt this also mercyfull father that all straunge doctrynes in the whiche Christe is not lerned may be troubout of thy churche. Haue mercy on all bysshops and preestes/ and all rulers and gouernours/ and generally vppon all officers/hyghe/ and lowe/ that they maye be lyghtened with thy grace to teache and rule well/bothe in worde and also example of lyfe. Kepe all that are weyke in the kaythe/ leest they be offended by the euyll example of them whiche oughte to gyue to them best example. Kepe vs from hereties and doctrines of diuision/ that we maye be agreyng in one mynde fyth we vse our dayly breade/ that is, one dayly doctryne and worde of Christ. Teache vs by thy grace to thynke and haue mynde truly and as we ought to do the passiō of Christ, and to ioyne it happely with our lyfe, counterfaytynge and folowyng the example of it in oure lyuynge, so that we may come vnto and attein some thynge though it be but the shadowe of it. Finally gyue vs oure dayly bread that Christ in vs, and we in Christe maye dwelle perpetually, and may worthelye beare his name, fyth of Christ we are called christen.

¶ Of this petition are all kynde of prayers, and psalmes, with the whiche we praye

for our rulers agaynste falce teachers / for the Iewes / for heretykes / and all other that are out of the ryghte waye. And also with the whiche we praye for them that lacke comforte.

¶ The fyfth petycion.

And forgyue vs our trespaces as we forgyue oure trespacers

¶ This prayer hathe a certayne condicion and tyenne annexed with hym / whych is that tyll we forgyue our trespacers. This one thyng we may pray that god forgyue vs our trespaces. We for also in the thyrde petycion we prayed that the wyll of god myght be fulfylled / whiche wylleth that we suffere all thynges pacyently / not acquytynge euyll for euyll / neyther seking auengement / but that we do good for euyll / by the example of oure father in heuen / whiche maketh his sonne shyne vpon good and euyll / and sendeth his rayne vpon kynde and vnkynde.

¶ This is nowe our prayer.

O Father comforte our conscyence bothe nowe and in the daye of dethe / whiche conscyence is now abalshed seynge his synne and iniquyte / and than also that be abalshed remembryng thyne harde and strayte iudgement. Gyue vs thy peace into oure haertes that we reioysyng may loke for thy iudgement. Entre not in to iudgement agaynste vs with the strayte extremyte of thy lawe.

For

For in it shall no man be founde innocente and ryghteous / but manyfolde wayes to haue synned agaynst it. Teache vs dere father not to stycke/stey/or grounde our selues in oure good workes or deserynges/but to gyue and submyt our selfe playnly and faithfullye to thyne infynyte and incomparable mercy. Agayne make that we despayre not for this our gyltie and synfull lyfe/but that we may iudge/that thy mercy is more myghtye and stronger than our lyfe/howe soeuer we haue ordred it. Helpe and comforte all mennes conscyence/whiche in poynt of deth or in any other suche temptacyon/are vexed with desperacyon. Forgyue bothe them and vs our dettes/cõforte vs/refresshe vs/and be reconciled vnto vs. Gyue vs thy goodnes for our malyce/as thou commaundest that we shulde do to our enemyes. Cast downe the horrible fende/slaunderer/accuser/and encreaser of our synnes/now/and in the payne of dethe. And to be shorte/in all straytnes of conscience. Gyue vs grace to beware/and to auoyde/that by oure diffamacyon mennes synnes appere not the greuous Iudge vs not after the accusacyon of the deuyll/and out wretched conscyences/neyther heare the voyce of our ennemies/which accuse vs day and nyght before the/euen as we wyll not heare the/which diffame & accuse other to vs. Take from vs the greuous heape of synnes in our conscience/so that we refresshed by the sure truste and confidence of thy mercy

in the bottum of our hart/may lyue/dye/suffre/and take all thynges pacyently.

¶ In this peticion take place/all psalmes/ and prayers, which agaynst synnes crye on the mercy of god.

¶ The syxe petycyon.

And leade vs not in to temptacyon.

¶ We are assauted with thre maners of tẽptacions/the flesshe/the worlde / and the deuyll. Therfore we desyre the moost dere father/endewe vs so with thy grace / that we maye withstande the desyres of the flesshe. Make that we resyst & fyght agaynste this superfluite of meate/drynke / slepe/slouthe/ and ydelnes. Make that we maye brynge the flesshe in to bondage and subiectyon with fastynge / temperate dyete / conuenient clothinge/ slepe / rest/watche/& labour / so that it may be meate / and apte to good workes. Make that with chryste we maye fasten on the crosse his euell desyres to lechery / with all his affection and instigacions / that we neuer consente/ or folowe any of his temptacions. Make that yf (by chaunce) we loke on a well made or a fayre man or woman, or any other beautifull ymage or creature/ that they be not to vs a cause of temptacion But that the rather of them we may take occasyon to loue chastite and to prayse the in thy creatures. Make that whan we heare any glad or pleasaunt armonye or melodye

or

or fele any tweete ſente or odours, that we ſeke not therin our delyte and pleaſure, but thy prayſe and glory. Kepe vs frō the greate ſynne of couetouſnes: and deſyre of worldlye ryches. Gyue vs grace that we ſeke not the rule and honoure of this worlde, or conſente to ſuche deſyres. Kepe vs that the falſe ſubtyltie of this worlde, the counterfaythe bryghtnes and entyſementes of the ſame perſwade vs not to folowe it. Kepe vs that we be not drawen by the euyls and aduerſyties of this worlde, to impacyence, auengement, wrathe, or ſuche other vices. Gyue vs grace that we maye deſpyſe the lyes of the worlde, colours, diſceptes, promyſes and falſhode. And to be ſhorte, that we maye eſteme of lytel reputacion all that belongeth to hym, good, and euyll, as we haue promyſed in baptyſme, and that we maye continue in this purpoſe, goynge forwarde dayly moze and moze. Kepe vs from the entyſemētes of the deuyll, that we conſente not to payde, whiche wolde cauſe vs to ſette mothe by oure ſelfe, and deſpyſe other, for ryches, kynne, power, ſcience, lernynge, beautye, or any other gyftes or goodnes. Kepe vs that we falle not in to the ſynne of hate, and enuye, what occaſion ſo euer be gyuene to vs. Kepe vs that we wubte not in the fayth, neyther fall in deſperacion, nowe, nor in the poynt of deth. Put thy helpyng hand our beſt heuenly father, to them that fyghte and labour agaynſte this harde and many-

folde

folde temptacyon. Comforte them that now do stande and lyfte them vp that are fallens and be ouercome. Finally/fulfyll vs al with thy grace/that in this miserable and peryllous lyfe(which is compassed with so many contynuall ennemyes/ that neuer cease) we may fyghte boldelye/ with stable and noble fayth/and obtayne the euerlastyng crowne.

¶ The seuenth peticion.

But delyuer vs from the euyll.

¶ This peticion prayeth for all the euylles of paynes and punyshmētes/as doth the churche in the letanye.

¶ O Father delyuer vs fro thy euerlastyng wrathe and punyshmentes of hell. Delyuere vs from thy strayte iudgement in deth / and at the last daye of dome. Delyuer vs frome sodeyne deth. Kepe vs from the violence of water and fyre/from thonder/ lyghtenynge/ and hayle. Kepe vs from honger and derthe. Kepe vs from warre / and manslaughtere. Kepe vs from thy moost greuous strokes/ the pestylence/frenche pockes / fallyng sycknesse/and suche other dyseases. Kepe vs frō all euyls and perylles of the body. Prouyded alwaye/ that in all these thynges be the glory of thy name//encrease of thy kyngdom and fulfyllyng of thy wyll. So be it.

¶ Graunt vs good lord/that all these prayers may be obtayned of vs without doubte. Neyther suffre that we mystrust any thynge but that in all these thynges we shall be herde

herde/yea be herde already. And let all theſe thynges be ſure/ and withoute any doubte. So may we with glad herte ſaye. Amen. That is to ſaye/ſtable / conſtant / true / and ſure be it.

The Crede.

I Byleue in God the father almyghty maker of heuen and erthe. And in Jeſu Chryſte his onely ſone our lorde, whiche was conceyueth by the holye ghoſt, and borne of Marye the virgyn. He ſuffereth vnder pontus Pylate, he was crucifyed, deed, & buryed. He deſcended to the helles, & roſe the thyrde day frō death. He aſcended to the heuens. And ſytteth on the ryght hand of God the father almighti And from thence ſhall he come to iudge the quyck and deed. I byleue in the holy ghoſte. I byleue

leue the holy Churche euerye where to be the company or the congregacyon of holy and faithfull men. I byleue to haue forgyuenesse of my synnes. And that euery man shall ryse agayn And I byleue to haue lyfe euerlastynge. Amen.

¶ Here note two maner of byleues.

¶ Fyrst some there be, whiche byleue that those thynges be true whiche are spoken of god: as a man doth byleue those thynges to be true whiche he heareth of the Turke, of the deuyll, and of helle. This fayth is rather a science or a vayn opinion than a sure trust or byleue.

¶ There is an other fayth towardes god, that thou do not onely byleue those thynges to be true, whiche thou hearest of god, but also truste to hym, and betake and commyt thy selfe holly vnto hym. Besydes that, to haue a sure hope and confidēce in hym with the maner of a certayne good presumption, vpon that without doubte thou surely shalte obteyne and receyue of hym, and that with suche fayth and confidence, as thou woldest gyue to none erthly man. Be it in case that the Turke (or any other mā) be greatly prays-

sed

led vnto the, and that thou byleue faythfully that same man is discrete an worthy prayse / yet for all that thou wylt not committe thy selfe vnto hym / puttynge all thy trust and confidence in hym. But this faith whiche boldely betaketh hymselfe to God bothe in ieoperdye of lyfe and dethe, knowyng that he is such / as he is spoken of, maketh onely a chrysten / and obteyneth of God what soeuer he desyreth. Neyther is there any false hart that receyueth this fayth, for this is the quicke fayth, whiche is requyred in the fyrst commaundement, whiche sayth thus I am thy god / take no straunge gods, wherfore this. In is not put in vayne / but it is to be obserued with a notable sygnyfycacyon. For we do not saye, I beleue to god the father, or of god the father. But I byleue in god the father, in Iesu Christe, and in the holy goost. Wherfore this fayth ought to be had in none but in god. So that by this we confesse also the godhed of Christe and of the holye ghost, because we byleue none otherwyse in the sonne and in the holy ghost, than we do in the father hymselfe. For euen as we haue one fayth in all thre persons so all thre persons are onely one god.

¶ The fyrst parte of the byefe.

I Byleue in god the father almyghty / maker of heuen and erth, that is I forsake Sathan, and all Idolatrie, all charmes, witchcraftes, and false hope. I put my trust in no man of all the worlde, neythere yet in

my

my ſelfe/nor in my power/ lernynge/ ſcience/ ryches/wyſedom/ or what ſoeuer it be that I haue or poſſeſſe. I put no confidence in any creature/whether it be in heuene/ or in erth/but I put my ſure truſte onelye in one god/which can not be ſene with mannes eye which can not be comprehendeth with mans wyttē/whiche made heuen and erthe/and alone ruleth all creatures. To hym hooly I ſubmyt my ſelfe/nothyng feareyng nor regardyng the malyce of the deuyll/ and his felowes/for my god is aboue them all. Neyther wolde I put the leſſe cōfidēce in god/though all men dyd forſake me/ and perſecute me. Neyther wyll I truſte hym the leſſe/bycauſe I am wretched and poore/ bycauſe I am rude and vnlerned/bycauſe I am deſpyſed and lacke poſſeſſyons. Neyther yet the leſſe bycauſe I am a ſynner/ for this my fayth doth farre paſſe all thinges (as it is neceſſary and ought to do) what ſoeuer eythere be/ or be not/bothe ſynnes and vertues/and to be ſhorte all thynges. So that ſhe doth purelye and holy fyxe her ſelfe in god onelye/ as the fyrſt commaundement teacheth and compelleth me. Neythere delyre I any lygne to tempte hym/ I truſte faythfully vnto hym. Although he deferre and tary his pleaſure/ I wyll not ſet or preſcribe to hym any ende/ any tyme/meaſure/or ſeaſon/but I commyt all to his wyll with a pure fayth/ and a ſtable/for he is almyghtye. What can I than lacke that he can not gyue & do vnto me. For

he is

he is the maker of heuen and erth/and lorde of all thynges. What thynge than can hynder me? How may it be/ that all thinges shal not turne to myne vse and profyte? whan he to whom all these thynges are subiecte and obedient fauoureth me/and loueth me. Nowe (syth he is God) he knowerh where vnto he hath ordeyned me/ and howe euery thynge shall be best for me/and that whiche he knoweth he may do. And seynge he is my father/it is sure that he wyll do it / and prouyde the best for me/and that for the fatherly loue that he hath and beareth vnto me. Whan I doubte not hereof / and haue sure truste in hym than no doubte I am his seruaunt/his sonne/ and his heyre. And euen as I beleue/so shall it be to me.

¶ The seconde parte of the belefe.

AND in Jesu Chryst his onely sonne our lorde/whiche was conceyued by the holy goost/borne of Mary the virgin. Suffred vnder pōcius Pylate/crucyfyed/ deed / and buryed. Descended to hell. The thyrde daye he rose agayne frome dethe. Ascended to heuen/sytteth on the ryghthand of god the father almyghty. From thens he shall come to iudge quycke and deed. That is / I do not onely beleue that Jesu Criste is the true and only sonne of god/by euerlastyng and godly nature/and beynge frome the begynnynge and euer begotten: but also that all thynges are subdued vnder hym/ and that he is my lorde/and the lorde of all creatures / made

ruler

tuiere ouer theme, beynge man, whiche he hym selfe with the fathere in his dyuynytie dyd make.

¶ I byleue that no man may byleue in god the father, or maye come vnto the fathere, neyther by scyence and lernynge, neyther by workes, neyther by theyr owne reason and wytte, or by what thynge soeuer may be named in heuen or in erthe: but by this, and in this Jesu Christ his onely sone, that is to say, by the fayth in the name and power of Jesu Chryst.

¶ I byleue vnfaynedly and surelye, that he was conceyued for my profyte, by the holy gooste, without all mans carnall worke, without a bodyly father, or mans sede, and that to purefye and make spirituall my synfull/ fleshly, vncleane, and dampnable conception, and all theyrs that byleue in hym, moued to this mercy of his owne free wyll, and the wyll of the almyghtye father.

¶ I byleue that he was begotten of the virgin Mary, without the losse of her pure and incorruptyble virginite, so that (accordynge to the prouydence of the mercyfull fathere) he shold blesse and clense the synnes and dāpnable byrthe of all that byleue in hym, that afterwardes it myght do no hurte.

¶ I byleue that he suffered his passion and deth for my synnes, and all theyrs that byleue in him, & that he therby blessid al passiōs crosses, & dethes, so that after thei might not hurte, but be bothe holsom and meritorious

I byleue

¶ I byleue that he was deed and buryed to moztyfye and burye my fynne, and all the fynnes of thē that byleue. Finally, that all bodyly deth, by his dethe was destroied, so that it is of nō power to hurte, but is rathere made holsome and profytable.

¶ I beleue that he went downe to hell to subdue and make captyue to me and to all that byleue the deuyll with all his emperye, subtelte, and malyce, to delyuere me frome hell, wher vnto I was condempned in my fyrst father Adam, takyng awaye all power therof that it myght not hurte me, but shold rather be a profytable occasion to me to laude and prayse god for my delyuerye.

¶ I byleue that the thyrde daye he rose agayne from dethe, to bryngē me and all that byleue, into a newe lyfe, and that therby he rayfed me from deth of fynne, in to grace and spirite not to fynne after, but that I endowed with al kyndnes of grace and vertue myght serue him, & fulfyl his cōmaūdemētes

¶ I byleue that he afcended in to heuē, and that he hath receyued of the father/rule and honour/aboue all aungels and creatures. And that he now fytteth on the ryght hande of the fathere/that is: that he is kynge and lorde ouer all the goodes of his father/in heuen/hell/and erth. Wherfore he maye helpe me/and them that byleue in all maner aduerfities/agaynft all aduerfaries/and enemyes

¶ I byleue that frome thens he fhall returne the laft daye to iudge quycke and deed.

And

And that he shall rause all men and aungels good and euyll/to comme before the seate of his iudgement/whom they shall be bodyly/ to delyuer me/and all faythfull/ from bodyly deth/from all euyll/and synnes:and to punysh with eternall dampnacyon/his enmenyes/and aduersaryes/ so that we shall be delyuered from theyr power for euer.

¶ The thyrde parte of the beleefe.

I Beleue in the holy goost/the holy cristen churche/the communicacion of sayntes/ the forgyuenes of synne/the rysyng of flesh and euerlastyng lyfe. So be it. That is to saye: I to not onlye beleue that the holy goost is very god with the father/ and the sonne/ but also that no man can come to the father by Crist/by his lyfe/passion/deth/and what soeuer we haue heretofore spoken of Crist/ or obtayne any of these thynges/ without the worke of this spyryte: with the whiche spirite/ I most humbly desyre the father/ and the sonne/to touche me/ and all faythfull/ to styre me vp to call/to drawe/and by Chryste and in Chryst to quycken me/ to make me/ holy and spirituall/and so to bynge me to the father/for it is he/which with the father by Chryst/and in Chryst worketh and quyckeneth all thynges.

¶ I beleue that in all the worlde/be it neuer so greate/there is but one commen chrystene Churche/which is none other thynge/ but the congregacion and comunion of holy me/ that is/of ryghtuous and faythfull men on

the

the earth. And that this church by this holy spirite is gathered and mayntayned/ thrugh whome also it is gouerned/ and encreased dayly by the sacramentes and word of god.

I byleue that no mā can be saued whiche is not agreable and consentynge with this congregacyon/in one faythe/ in one worde/ in one sorte of sacramētes/hope/and charite And that none of the Jewes or Gentyles can be saued with this church/ exsepte they concile them self vnto it/and come in fauour with it/confirmyng them selues in all poyntes therunto.

I byleue that in this comunyon or Christente/all the prayers and good workes of this congregacion do necessarely helpe me/ weye on my syde/and comforte me in all tymes of lyfe and dethe.

I byleue that in this congregacyon/ and common welthe(and in none other place) is forgyuenes of synnes. And that withoute this/all grace and good workes/ how many so euer there be of them/do nothynge profyt to forgyuenes of synne.And contrary wyse in this congregacion/the multitude greatenes/and often commyttynge of synnes(to hym that vnfaynedlye repentethe) do nothynge hurte/neyther let the forgyuenesse of synne/but that this forgyuenesse dothe cōtynue where and howe longe soeuer this excellent churche with endure.To whome also Christ gyueth his keyes/and sayeth: what so euer ye lose vpon erth/ it shall be losed in

Mat.xviii. heuen. Lykewyse he sayeth to Peter alone/
Math.xvi. in the name and stede of this onely churche.
What so euer thou lose vpon erthe/ it shall
be losed in heuen.

¶ I beleue that there shall be a rysynge of
them that are deed: in the whiche rysynge
the holy goost shall styrre vs all flesshe/ that
is/ all men concernyng the bodye and flesshe/
good and euyll. So that the verye flesshe/
which was deed/ buryed/ and consumed/ or
by other wayes destroyed/ shall returne and
lyue agayne.

¶ I beleue that aftere this resurrection/ I
my selfe/ and all true penitent synners/ shall
Collos.i. haue euerlastyng lyfe of god the fathere/ in
Titū.iii. the kyngdome of his welbeloued sonne/ not
Rom.viii. for/ by/ nor through the workes of rightwis-
nes/ that we haue done (for all passions/ and
martyrdomes that may be suffered in this
worlde/ are nothynge comparable to the glo
Rom.iii. ry to come/ whiche shall be shewed in vs) but
by the grace and mercy of god/ by the redēp-
tion whiche is in Christ Jesu (that is to say)
by his precyous deth/ and moost paynefull
Rom.vii. passion. For truely the guerdone/ rewarde/
and stypende of synne/ wherwith we are all
manyfold wayes polluted/ bespotted/ and
defyled/ is deth/ yea/ and that enerlastynge.
But by the grace of god it is/ that we repen-
tyng of our synnes/ and byleuyng stedfastly
his promyses/ shall haue euerlastyng lyfe in
Jesu Christe our lorde. Of all these thyn-
ges I doubte not but euery one of them shal
come

come vnto me frome the father/by the sonne Jesu Christ our lorde/with: and in the holye goost. So be it. That signifyeth/ that in good ernest/and without doubte / all these thynges be true.

The .x. commaundementes of god.

The fyrst table.

Thou shalte feare thy lorde god, and hym onely worshyp. i.

Thou shalt not take the name of thy lorde god in vayn. ii.

Remembre that thou sanctifye the Sabbath daye. iii.

The seconde table.

Honour thy father and thy mother. iiii.

Thou shalt not kyll. v.

Thou shalt not do aduoutrye vi.

Thou shalte not steale. vii.

Thou shalte not bere false wytnes agaynst thy neyghbour. viii.

ix. Thou shalte not desyre thy
x. neyghbours house.
Thou shalte not desyre thy neyghbours wyfe, neyther his man seruaunte, his woman seruaunte, his oxe, his asse or ought that is his.

¶ The Commaundementes of God gyuen by Moyses, and expounded by Chryst.

¶ The fyrst table.

Exod. xx. Deut. vi. I AM the Lorde thy God/ whiche haue brought the out of the land of Egypt / and out of the hous of bondage. Thou shalte haue none other goddes in my syghte. Thou shalte make the no grauene ymage/ neythere any similitude that is in heuene aboue / eythere in the erthe benethe/or in the watere that is benethe the erthe. Se that thou neyther bowe thy selfe vnto them / neythere serue them. For I the lorde thy god/am a gelous god / and visythe the synne of the fathers vpon the chyldren/vnto the thyrde and fourth generacyō of them that hate me: and yet shewe mercye vnto thousandes amonge them that loue me/

me/and kepe my commaundementes.

¶ Chriſt. Heare Iſraell / oure lorde is one lorde: and thou ſhalt loue thy lorde god with all thy hart/and with all thy ſoule/and with all thy mynde/and with all thy ſtrengthe. Thou ſhalt worſhyp thy lorde god/and hym onely ſhalt thou ſerue. Marc.iii. Deut.vii. Math.iiii.

Thou ſhalt not take the name of the lorde thy god in vayne. ii.

¶ For the lorde wyll not holde hym gyltles that taketh the name of the lorde his God in vayne.

¶ Chriſt. Ye haue herde how it was ſayde to thē of olde tyme: Thou ſhalt not forſwere thy ſelfe / but ſhalt perfourme thyne othes to the lord. But I ſaye vnto you / ſwere not at all: neyther by heuen/for it is goddes ſeate/nor yet by the erthe for it is his fote-ſtole: neyther by Jeruſalem/for it is the citie of the great kyng: Neyther ſhalt thou ſwere by thy heed / becauſe thou canſt not make one with heare/or a black. But let your communycacyon be / yea / yea / and nay nay/for what ſo euer is more than that/commeth of euyll. Math.v.

Remembre thy Sabbath daye that thou ſanctifye it. iii.

¶ Syxe dayes thou haſt to laboure/and do all that thou haſte to do: but the ſeuenth day is the Sabbath of the lorde thy God / in it thou ſhalte do no maner of worke: neyther Exodi.xx.

thou, nor thy sonne, nor thy doughtere, neyther thy manservaunte, nor thy mayde servaunt, neyther thy cattell, neyther yet straūger that is within thy gates. For in syxe dayes the lord made heuen and erth, and the see and all that in thē is, and resteth the seuenth day, Wherfore the lorde blessed the seuenth day, and halowed it.

Math. xii. Marc. iii. Esa. lviii. Esa. xxvi. Hebr. iiii.

¶ Christ. It is lefull to do a good dede on the sabbath daye. For the sonne of man is lorde euen of the Sabbath daye. The lorde sayeth by his prophet Isaye, that his Sabbath is halowed = kept, whan we reste and cease to do our owen wyl, to folow our owen wayes, and to speake oure owne wordes: whan we in worde, thought, and dede fulfyl his wyll (I saye) and not ours: and whan we suffre hym to do his workes in vs, that at the last, we may come to that Sabbath, and true reste: euen eternall lyfe, which Christ the lorde of the Sabbath, hath obtayned for vs by his bloode.

¶ The seconde table.

iiii. ¶ Honour thy fathere and thy mother, that thy dayes maye be longe in the lande whiche the Lorde thy god gyueth the.

Math. xv. ¶ Christ. Honour thy father = thy mother

Paule

Peule. Honour father and mother this is the fyrst commaundement that hath any promes, that thou mayst be in good estate, and lyue longe on the erthe. By this commaundement Christ teacheth vs not onely to haue our father and mother in reuerence, and to obeye them, as he hym selfe was subiect vnto his mother the virgyn Mary: but also to minister vnto theyr necessities. Mathew. xv Marck. vii. Ephes. vi. Luk. ii.

¶ Thou shalt not kyll. v.

¶ Christ. Ye haue herde how it was sayde vnto them of the olde tyme: Thou shalt not kyll. Who so euer kylled shall be in daunger of iudgement. But I saye to you: Who so euer is angry with his brother, shall be in daunger of iudgement. Who soeuer sayeth to his brother Racha, shall be in daunger of a counsell. But who soeuer sayth thou foole shall be in daunger of hel fyre. Item ye herde how it is sayde: Thou shalt loue thy neyghbour and hate thy enemye. But I saye to you: Loue your ennemies, bielle them that curse you, do good to them that hathe you, praye for them that do you wronge and persecute you: that ye maye be the chyldren of your father whiche is in heuen. For he maketh the sonne to aryse on the euyll, and on the good, and sendeth his rayne on the iuste, and on the vniuste. Math. v.

¶ Thou shalt not breke wedlok vi.

¶ Christ. Ye haue herde how it is sayd Math. v.

to

to them of the olde tyme: thou shalt not com
myt aduoutry. But I saye to you that who
so euer loketh on a wyfe/lustynge after her/
hath commytted aduoutrye with her alredy
in his harte.

Hebre.xiii. Paule. Let wedlocke be had in pryce in all
poyntes/and let the chambre be vndefyled:
for hore kepers and aduouters God wyll
iudge.

vii. Thou shalt not steale.

Marc.x. ¶ Chryst. Steale not: defraude no man. Yf
Math.v. any man wyll sue the at the lawe / and take
thy cote frome the: let hym haue thy cloke al-
so/gyue to hym that asketh: and frome hym
that wolde borowe turne not awaye.

i.Cor.vi. Paule. Now is there vtterly a faute among
you / bycause ye goo to lawe one with an
other. Why rather suffre ye not wronge?
why rathere suffere ye not youre selues be
robbet? yea / euen your selues do wronge/
Ephes.iiii. and robbe: and that the brethren. Let hym
that dyd steale/steale no more: but let hym ra
there laboure with his handes some good
thynge/that he may haue to gyue vnto hym
that nedeth.

viii. Thou shalt not beare false wit-nes agaynste thy neyghboure.

Marc.xi. ¶ Christ. Beare no false witnes. I saye vn-
Math.xii. to you/that of euery ydell worde whiche mē
shall haue spoken/ they shall gyue accomp-
Ephes.iiii. tes at the day of iudgement. Paule wherfor
put

put awaye lyenge / and speake euerye man truthe to his neyghboure / for as moche as we are mẽbres one of an other. Let not filthi cõmunicacyon procede out of your mouthes but that whiche is good to edifye with all whan nede is / that it may haue fauour with the hearers. Let all bytternes / fearsnes and wrathe / rorynge and cursed speakynge / be put awaye from you. Let no filthynes / folysh / talkynge nor yestynge (whiche are not comely) be ones named amonge you: but rather gyuyng of thankes. Ephe. v.

Thou shalte not coueyte thy neyghbours house. Neyther shalte coueyte thy neyghbours wyfe, neyther his man, seruaũt his womã seruaũt, his ore, his asse, or ought that is his. Ex. xx. v.

¶ Christe. What so euer ye wolde that mẽ sholde do to you: euen so do ye to them. To loue a mans neyghboure as hym selfe / is a greater thynge than all burnte offerynges and sacrifyces. Be not ouercome with lust / for the care of this worlde / and the disceytefulnes of ryches / choke the worde. Math. vii. Marc. xii. Math. xiii. Marc. iiii.

Paule. Let your conuersacyon be without couetousnes / and be contente with that ye haue already. Godlynes is great rychesse / yf a man be content with that he hath. For we brought nothynge in to the worlde / and it is Hebre. xiii. i. Timo. vi

it is a playne cafe, that we carye nothynge out whan we haue fode and rayment, let vs therwith be content. They that wyll be rych fall into temptacion and fnares, and in to manye folyfh and noyfome luftes, whiche drowne men in perdicion and deftruction. For coueytoufnes is the roote of all euyll: whiche whyle fome lufted after: they erred frome the faythe, and tangled them felues with many forowes.

Deut.vi. These wordes whiche I commaunde the this day, fhall be in thyne harte and thou fhalt wette them on thy chyldren, and fhalte talke of them whan thou art at home in thy houfe, and as thou walkeft by the waye, and whan thou lyeft downe, and whan thou ryfeft vp: and thou fhalte bynde them for a fygne vpon thy hande. And they fhall be papers of remembraunce betwene thyne eyes, and thou fhalte wrytte them vppon the poftes of thy houfe, and vpon thy gates.

Deu.xii. ¶ Take hede and heare all thefe wordes which I commaunde the, that it maye goo well with the, and with thy chyldren aftere the for euer, whan thou weft that whiche is good and ryghte in the fyght of the lorde thy god.

Deut.vi. ¶ Se thou do that whiche is ryghte, and in the fyghte of the lorde, that thou mayeft profpere.

Deut.xii. ¶ Ye fhall do aftere nothynge that we do here

here this day, euery man what semeth hym good in his owne eyes. But what so euer I commaunde you, that take hede you do, and put nothynge therto, nor take oughte therfrom.

¶ Cursed be he that contynued not in all the wordes of this lawe, to do them. Deu. xxvii.

A short conclusion of the .x. commaundementes.

CHriste hymselfe sayeth in this maner: what soeuer ye wolde that men sholde do to you, the same do you to them. In this is comprehended the lawe, and all the prophetes. Math. vii.

There is no man that for his great benefytes loueth to receyue vnkyndnes.

There is no man that wyl gladly suffre his name to be euyll spoken of another.

There is no man which wyll be contented to be despysed of a proude man.

Belyd that, ther is no man that loueth the disobedience, wrath, or vnchastnes of his wyf.

There is no man whiche wolde be spoyled of his possessions, defrauded, dysceyued, oppressed, but rather all men are of this nature that they had leuer be fauoured, loued, kyndlye entreated, helped, and trusted of theyr neyghbours: whiche all are commaunded in these ten preceptes.

¶ Of the transgression of the commaundementes.

Agaynst

Agaynste the fyrſt precepte offende they/ whiche in aduerſitie vſe charmes and witchcraftes or at any tyme to truſt in theyr helpe. They that haue vowed theyr fayths to the deuyll. They whiche abuſe letters/ herbes / wordes / bleſſynges / or ſuch lyke. They that exercyſe any kynde of whitchcrafte (as there be many kyndes) ſome vſe roddes / ſome criſtall ſtones / ſome clothes And ſome there be that burne mylke / ſome with charmes to dygge vp treaſures. Theſe and all ſuche other/are contrary to the fyrſt commaundement. They that conferre theyr lyfe and workes to the ſygnes of heuen/ and to the coniecturyng of ſuche layers/puttyng obſeruacyon and difference betwyxte tyme and tyme. They that defende eyther theyre ſelfe/or theyr cattell/houſe/chyldre/ or other goodes/from wolues//weapen/fyre/or water/with any preſcripte/charme/or ſuperſticious praier. They that aſcribe their trouble and aduerſytie to the deuyll/ or other euyll men. They that not louyngly / and with glad herte wyl accepte proſperite and aduerſyte/good and euyll / and all thynges euene as he had receyued the of god/to whome we oughte to gyue all thankes / what ſo euer chaūce to vs. They that tēpte god / to proue what he wyll do for them/puttyng them ſelues (without any cauſe) in ieopardy of body or ſoule. They that ware proude of ryghtwyſnes/compynge/or other ſpirytuall gyfte. They that worſhyp god or his ſayntes for

tempozall

temporal goodes/only or chyefly/forgetting the profytes of theyr soules. They that trust not euery tyme/and in euery place/ puttyng theyr confidence onely in the mercye of god/ throughout all theyr lyues and werkes.

They that wubte in faythe of the fauour of god. They that regarde not the vnbeleefe and mystruste of other/neyther bryngeth the to theyre powere to byleue and truste in the mercy of god. Of this place are all kyndes of vnbeleefe/mystrust/and desperacion.

Agaynste the seconde offendeth he / that without a cause / or of a custome/ swereth folyshly. He that forswereth hym selfe / or kepeth not his promesse. He that swereth or voweth to do any myschefe. He that by the name of god dothe curse or banne other. He that folyshly tryfleth with god/ wrestleth thoughe it be in sporte: the wordes of scrypture. He that in trouble dothe not call on the worde of god/neyther thanketh hym in al thynges/swet/soure/good/and euyl/ welfare/and trouble/. He that asketh to be prayseth and honoured for his vertue and wysedome. He that falsely doth call on the name of God/as heretikes do/ and which by pride haue fayned them selues holy. He that prayseth not the name of god in all thynges that chaunche vnto hym. He that withstandeth not all suche thynges as do slaundere the name of god/and they that mysuse his holy name / or by the occasion of it do euyll dedes. Adde here vnto vayn glory honour and

pryde

pryde of spirituall thynges.

¶ Agaynst the thyrde offendeth he / that heareth not or techeth not the word of god. He that prayeth not / and serueth not god in spirite. He that wyll not suffre god to haue the glory of all his workes. He that putteth any trust in his owne workes affections, or deserues. He that is not content to suffre all suche thynges as god wyll put vnto hym. He that helpeth not other that they maye fulfyll these preceptes, and forbyddeth not other that wolde transgresse them.

¶ Agaynst the fourth offendeth he, that is ashamed of the pouertie, or any other worldly wretchednes or miserye of his parentes. He that prouyded not suche thynges as are necessary for them: as foode, and rayment. And moch more they which curse, bāne, and beate them, which say euyll by them, slaunder them, hathe, and disobey them. He that in his harte setteth not moche by them for goddes commaundement. He that doth not honour them though they be cruell and vnryghtfull. He that obeyeth not maysters and offycers. He that is not trustye and faythfull to them, whether they be good or euyll. He that maynteyneth not this commaundement, nor resisteth not them whiche do the contrary. Hyther conferre all the kindes of pryde, and of disobedience.

Obediente to maisters and officers

¶ Agaynste the fyfth offendeth he, that is angry with his neyghbour. He that sayethe to his neyghbour Racha, in whiche worde are

are conteyned all kyndes of wrathe and hatred: he that calleth an other foole: Of which worde sprynge chekes/ cursynges / slaunderynges/ euyll iudgemētes/ mockes/ and such other. He that dothe publysshe his neyghbours offences to his slaunder/ rather than amendement/ and doth not couer and excuse them. He that forgyueth not his enemyes. He that prayeth not for his enemies. He that wyll not loue and do his duetie to his enemye. Under this precepte are conteyned all the synnes of wrathe/ hatered / manslaughter/ batayle/ pyllage / burnynges / synnally of contention/ stryfe/ chydynges/ enuye in the welfare of oure neyghbours / and reioysyng of his hurte / or trouble. He that doth not exercyse the werkes of mercye/ and that vnto his ennemyes. He that setteth other by the eares/ & entyseth them to hathe the one the other. He that stirreth vp discord amōges other. He that doth not recōcyle/ thē which be at debyatice. He that withstandeth not/ nor preuēteth wrath/ & debate/ yf he may

¶ Agaynst the syxt offendeth he/ that hath to do with any syngle woman / or is an adulterer. He that taketh any of his owne kynne/ or committeth any suche vyce. He that vseth persons agaynste nature/ whiche are called dum synnes. He that doth noryshe and styred vp his luste with vnclenly wordes/ histories/ songes/ and ymages. He that defyleth & corrupteth hym selfe with lokyng touchynge/ or other wantō thoughtes wher

vnto

vnto he casteth sauoure. He that auoydeth not the causes: sufferynge/stoute/ydelnesse/slepe/the companye of suche men and women. He that with ouer gorgyous aparell/and deckyng hymselfe/or with euyll maners entyseth other to the luste of the flesshe. He that with ministre house/lycence/place/tyme or helpe to the worckes of this abhominable luste. He that defendeth not an other mannes chastytie with all his counseyle and dyligence.

Agaynst the seuenth offendeth he that vseth theefte/pillage or vsury. He that taketh any inherytaunce vniustly/or other exaction committed. He that delayeth/or denyeth the rewarde of worckes/or det. He that lendeth not to his poore neyghbour/without takyng any auauntage. All couetous men that labour to the riche/and they that by any other meanes kepe and withholde other mennes goodes. He that letteth not an other man to auoyde hurte. He that letteth his neyghbours preemynence. He that enuyeth his neyghbours aduauntage.

Against the eyght offendeth he that in iudgement dothe hyde and suppresse the truthe. He that with lyes and disceytes dothe hurte They whiche hurte withe theyre flaterynge double tongues/and are all ready to please, suche as are glad to heare complayntes. He that bryngeth in ieopardye his neyghbours lyfe or goodes/or falsely iudgeth and expoũdeth his worckes and worckes. He that gyueth

deth hearynge to such euyll tongues/and helpeth them/and doth not resyst them. He that vseth not his owne tongue to defende and excuse his neyghbours name. He that reproueth not a flaunder. He that spreadeth not abrode to the glory of god / and commendacions of his neyghbours name / as moche as his witte/ discrecion/and reason iudgeth to be conuenient/ other mens vertues / hydyng theyr vyces. He that holdeth his peace knowynge the truthe/and withstandeth not them that so do.

Agaynst the last two. The last two preceptes are the very marke set before vs / vnto the whiche we must stryue to come by dayly laboure and penaunce/trustyng in the helpe of god/and in his fauour. For oure euyll desyres wyll neuer be vtterly destroyed / vntyll our flesshe be brought and renewed in to an other generacion.

¶ The.v. wittes are comprehendeth in the fyfth and syxt commaundementes.

¶ The seuen workes of mercy in the fyfth and seuenth.

¶ The seuen deedly synnes. Pryde in the fyrst and seconde. Lechery in the syxte. Slouth in the thyrde/yea and all other.

Lykewyse the synnes whiche are towardes other/shewe them selues throughout all the commaundementes. For a man may offende agaynst all the preceptes by commaundyng counsaylyng or helpyng other. The synnes whiche are called dumme/and crye for ven-

geaunce to god, are contrarye to the fyrthe and seuenth commaundementes.

¶ In all these wordes we se none other thynge, but the loue of our selfe, whiche seketh his owne, and taketh frome god, that whiche is goddes, and from men, those thinges whiche appertayne to men. It geueth nothynge that it hath, neyther to god, nor to man.

¶ Wherfore it may well be true that (saint Augustine sayth) the heed of all synne, is the loue of our selfe. Of this folowe th that the preceptes commande none other thinge but loue. Agayne forbyd nothyng but loue. And that he that kepeth the commaundementes, fulfylleth nothynge but loue. Agayn nothynge but loue breaketh the commaundementes. And that is it that Paule sayth Loue is the fulfyllyng of all the commaundementes. Euen as wycked loue (that is to saye) the loue of thy selfe is the breakyng of the commaundementes.

¶ The fulfyllyng of the commaundementes.

The fulfyllynge of the fyrst commaundemente, is feare and lone / towardes god with an vnfayned fayth to truste constantly vnto god in all thynges, to betake our selfe playnely and purely vnto god in all poyntes, to mystruste and denye our selfe vtterly in all thynges, whether they be good or badde. Here put in what soeuer is wryten in the holy scrypture of fayth, hope, and

loue

loue towardes god/whiche are shortly conteyned in this fyrst precepte.

¶ The fulfyllynge of the seconde / is to prayse, to honour, to bysse, and to call on the name of god, vtterly to despyse and forsake our owne name and glory, so that God onely haue the prayse, whiche worketh all thynges that be good. Here taketh place what thynge soeuer is wryten in holy scripture of the prayse of god, of gyuynge thankes to hym, of the name of god, of ioye, and gladnes.

¶ The fulfyllynges of the thyrde, is to betake oure selfe holy to God, that he maye worke in vs, and to all thynges whiche shall be to his good pleasure. This commaundement requyreth powerte of spyrytie, which sholde offre hymselfe to god, as deede, and not lyuynge in this worlde, that he maye be his god, whiche on hym selfe may take both his name and worke, accordyng to the meanyng of the two foresayd commaundementes. Here vnto appertayneth what so euer is commaunded vnto vs of worshyppynge god, of hearyng goddes word, or good workes, by whiche we may subdue the flesshe to the spirite, so that all our good lyfe, and all oure good workes be goddes, and not oure owne.

¶ The fulfyllynge of the fourthe, is wylfull obedience and mekenes to submyt hym selfe to all offycers/bycause it pleaseth god (as writeth the apostle Peter) without con-

tradiction/without complaynt/and without any grudgynge. Here vnto applye what so euer thynges are wrytten in scripture of obedyence/humilitie/subiection/and reuerence.

¶ The fulfyllyng of the fyfth/is sufferaūce mekenes/peace/mercy/an harte that is full purefyed with loue and swetenes/clene/without hate/wrath and bytternes/not to his frendes onely/but also to his ennemyes/yea and indyfferently to all men. Hyther cōferre all the instructions of pacyence/gentylnes/peace/and vnite.

¶ The fulfyllyng of the fyxte is chastitie/sobrenes/shamfastnes/not of dedes onelye/but of wordes and maners/yea & of thoughtes. Beſydes that attemperaunce of meate/drynke/slepe/and what so euer wolde helpe chastite. Hytherto apply all places of holye scripture/concernynge chastite/fastynge/sobrietie/temperaunce/prayer/watchyng/labours/and in conclusion all thynges that mayntayne chastitie.

¶ The fulfyllyng of the seuenth/in pouerty of spyryte/kyndnes/liberalyte/spendynge of our owne goodes to profyte oure neyghbours/to lyue withoute couetousnesse and delyre of ryches. Here gather all that is wryten of couetousnesse/of goodes vniustly goten and possessed/of vsury/subtiltie/euyll/discrete/of iniury/and hurte done/of lettynge of thy neyghbours profyte/or despysynge hym.

The

¶ The fulfyllyng of the eyght/is a peasible and holesome tongue / whiche hurteth no man/ but profyteth all men/which setteth enemyes at one / whiche excuseth and defendeth them that be noted vicious persons / and synners/vntyll the tyme that theyr synne be knowen/and than he lamenteth and pytieth them/but yet speaketh none euyll by them. Suche symplycyte and profyte is in speakynge. Here vnto apperteyne all thynges whiche are spoken of silence and speakyng/ and what so euer toucheth the good name/ honour/ eyght causes/and profytes of thy neyghbour.

¶ The fulfyllynge of the laste / is the perfyte and absolute purenes and despysynge (in the harte) of all temporall ryches / and bodyly pleasures / whiche thynge shall be done perfytlye in the lyfe to come / and not vntyll that tyme. In all these thynges seest thou none other thynge but to loue othere/ that is/loue god/and thy neyghbour: which loue seketh not his owne profyte / but onely those thynges whiche belonge to god and to his neyghbour/ whiche loue yeldeth and gyueth hymselfe playnly to euery man/right gladly makyng them part takers of suche thynges as they haue/meate for relyefe and comforte of theyr necessitie / as accordynge to eyght iudgement to the gyuer is thought conuenient.

¶ Nowe seest thou that in all these tenne commaundementes in good ordre / and bre-

fely, are conteyned all kyndes of inuyma-
cyons, that are expedyente for mans lyfe,
which yf any man wyll do his diligence to
kepe truly, he shall neuer be ydle, no not one
houre, but shall haue occasion to do goood
dedes, so that truly he shall neuer haue nede
to chose to hym other straunge workes of
mans inuention, neyther to be occupyed in
suche thynges as in no place are comaun-
ded, and which in comparyson of the others
by god commaunded is lytle profytable ey-
ther to hym selfe, or to his neyghboure. It is
euydent that in all these preceptes there is
nothyng wryten whiche teacheth vs to serue
oure selues, eyther to do, to leaue, or to re-
quyre of any man, that whiche concerneth
oure owne profyte, but onely what we are
bounde to do, that is to saye, to god, and to
his neyghboure. So that euene blynde men
maye well perceyue that the fulfyllynge of
the commaundementes standeth in loue to-
wardes other, and not towardes oure selfe.
For a man of his owne nature seketh and
enoydeth sufficyentlye that whiche is for, or
agaynste his profyte, so that it nedeth not to
moue hym to it, but moche rather to bryng
hym frome it. Therfore he lyueth best
which lyueth not to hym selfe. And contrary
he lyueth worst which lyueth to hym selfe.

¶ This is the effecte that the .x. commaun-
dementes teache, wherby it is manyfest that
there be but fewe that lyue well, yea in that
we are e men, none of vs lyueth well. This

knowen

knowen, we muste lerne of whome to aske this excellent gyfte, to lyue well, so that we may fulfyll these commaundementes.

Johñ.xiiii.Christe. If ye loue me, kepe my commaundementes.
Luce.xi.Christ. Happy are they that heare the worde of god, and kepe it.
James .ii. Who soeuer shall kepe the hoole lawe, and yet fayle in one poynt, he is gylty in all. For he that sayd: Thou shalte not cōmyt aduoutry, sayd also: thou shalt not kyl
Ecclesi.ii. They that feare the lorde, kepe his commaundementes.

¶ These ben the fyue wyttes goostly.

¶ Mynde, reason, wyll, ymagynacyon, and vnderstandynge.

¶ These ben the.v.bodyly wyttes.

Hearynge, seynge, smellynge, tastynge, and touchynge.

¶ The.vii.goostly dedes of mercy.

Teache, councell, chastyse, comfort, forgyue suffre, and pray for thy ennemyes.

¶ The.vii.bodely dedes of mercy.

Fede the hongry, gyue drynke to the thurstye, cloth: the naked, harborow the herboue les, comforte the syeke, visyth the prysoners and bury the deed.

¶ These folowynge ben the.vii. gyftes of the holy goost, that euery man sholde desyre, to haue, and kepe.

wysdome

wysdome/counsell/knowyng/ pytte / vnder-
standynge/strenght/and drede of God.

¶ These folowyng be the .iiij. car-
nall vertues.

¶ Temperaunce is a meane betwyxte to
moche and to lyttell/and standeth in takyng
sufficientlye/that nedeth/ and in refusynge
that is to moche or to lyttell / vtterly.

Ryghtwysnes/is a payenge of a dutye to
eche thynge that duely longeth vnto / as to
god prayseng and thankyng/to thy neygh-
bours loue and charite/and to thy selfe busy
nesse to fulfyll goddes wylle and his com-
maundementes.

Prudence or wysdome/is a vertue that de-
parteth good from euyll/and it standeth in
chosyng good/and refusyng euyll.

Strength maketh any myghty and hardy
to do greate thynges for the loue of god/and
in sufferyng pacyently aduersyte/and meke-
ly takyng prosperitie.

¶ These be the seuen sacramentes
of holy churche.

¶ Baptysme/wedlocke / the sacramente of
the aulter /confirmacyon / ordre / penaunce/
and the last enoyntynge.

¶ These .vii. thynges folowynge sholde
we haue euer in oure mynde.

¶ The synnes that we dayly do.
The short tyme that we shall abyde here.
The vncertaynte of the daye of our deth.
The vnstablened and frayltye of vs.
The strayte and ferfull iudgement of God.

The

The bytter and vnspeakable paynes ordeyned for synnes. The euerlastynge losse of eternall glory.

¶ These ben the seuen principall vertues.

TEmperance or measure: that is measure to thy selfe in eatynge and dzynkynge/in slepyng/in wakyng/in worykynge/in restyng/in spekyng/in styll beyng/in clothyng/and so forth of all other thynges/to kepe thy body and soule in helth to the pleasaunce of god. Prudence or warenes/that is be wyse in fleynge the waye of synne that ledeth to hell/and be wyse goynge the waye of vertue that leadeth to heuen. Ryghtwysenes/that is be thou ryghtwyse to god and to thyne euen chriſten. Strenght/that it be thou goostly stronge in vertues lyuynge. Fayth that is haue very byleue in god and his lawe/for they ben one. Hope that is haue thou stedfast hope to Goddes mercye yf thou lyuest well/and endest in charitie. Charitie that is loue/ergo aboue all thynge loue God: and thy neyghboure as thy selfe.

¶ Here begynne the. viii. blessynges of oure lorde Jesu Chriſte the whiche is oure God.

IEsus seyenge the people: went vp vnto an hyll/and whan he was set: his disciples cam to hym/and he opened his mouth

and

and taughte them and sayd: Blessed be the
poore men in spirite: for the kyngdome of he-
uen is theyrs. Blessed be the mylde men: for
they shall welde the erthe. Blessed be they
that mourne for they shall be conforted.
Blessed be they that hõgereth and thursteth
eyghtwysnes: for they shalbe fulfylled.
Blessed be the mercyfull men, for they shall
gette mercye. Blessed be they that be of clene
herte: for they shall se god. Blessed be the
peasyble men: for they shall be called goddes
chyldren. Blessed be they that suffere perse-
cucion for ryghtwysenes: for the kyngdoms
of henen is theyrs, ye shall be blessed whan
men shall curse you, and do persue you, and
shall say all yuell agaynst you lyeng for me,
reioyce ye and be ye glad, for your mede is plen-
tuous in heuen. For so they haue persued
also prophetes that were before you.

¶ These ben the .xvi. condicions of charitie
that saynt Paule teacheth.

IF I speke with tonges of men and of
aungels, and I haue not charite: I am
made as brasse sownynge or a symball tyne-
lynge. And yf I haue prophecie and knowen
all mysteryes and all kunyng. And if I haue
all faythe so that I moue hylles fro theyr
places: and if I haue not charyte, I am
nought. And yf I departe all my goodes vn-
to the meates of poore men. And yf I betake
my bodye so that I brenne, and I haue not

charitie it profyteth to me nothynge. And
these.xv.condicions sue hym that is in cha-
rytie.

¶ The fyrste is that he is pacyent: in suffe-
rynge wronges. The seconde is, he is be-
nigne: that is to do good in soule agaynste
yuell that he hath suffered. The thyrde is,
he hath no enuy to nothynge. The .iiii. is
that he worketh no yuell. The.v.is he bol-
neth not with pryde. The.vi.is, he coueteth
no worldly worshyp. The.vii.is he seketh
no propre goodes to hymselfe, but profyte to
Christes churh. The .viii.is, he is not wroth
though he suffre wronge. The.ix.is, he thyn
keth not yuell The.x.is, he ioyeth not on wic
kednes. The .xi. is, he ioyeth with god of
trueth that he loueth. The.xii.is, he taketh it
mekely what euer cometh to hym The .xiii.
stondeth in this, that he that is in charite, be-
leuyth of trueth all that god sayth. The.xiiii
condicion standeth in this poynt, that he ho-
peth all thynges that turneth to good, to
Goddes chyldren. The.xv.is, that he sustey
neth with a good wyll all harmes that co-
meth. And the last condicion that sueth, this
blessed vertue, is that he that is i charite: fal-
leth neuer downe, but lesteth for euer in this
worlde and in that othere as the loue of
God fayleth neuer. And yf a man coulde
no more of the lawe of God, but these .xvi.
condicions, and beleyed hym to kepe them,
he myght lyghtly come to heuen, and knowe
who went amys.

These

¶ Thele be the .iiii. tokens of ſaluacyon/ and by theſe a man ſhall knowe yᵗ he be of the nombre that ſhall be ſaued and come to heuen.

Dere frendes / the fyrſte is to haue a pure and quycke deuocion to God. The ſeconde is/to haue a very loue to god. The thyrde is to haue a feruente contricion for the ſynne. The fourth is / to haue contynually in mynde of chriſtes bytter paſſyon that he ſuffred for man/and thus ſayeth wtoꝛes

¶ Theſe ben the .v. wonders of ſaynt Auguſtyne that ſueth.

And ſaynt Auguſtyne wondꝛeth on.v. thynges that be amonge the people in this woꝛlde. The fyrſt is / that any man oꝛ woman dar lyue in ſuche a lyfe foꝛ dꝛed of God: that they wolde not foꝛ nothynge dye therin. The ſeconde is that they ſet ſo lytell pꝛys by the ſoule that god boughte ſo dere. The thyrde is/that any man oꝛ woman wyl lay ther ſoules to pledge foꝛ luſt and lykyng The fourth is/that in tyme of tribulacyon they wyll by hote to god moꝛe than they wyl perfoꝛme in helth. The.v.is / that what venſaunce and wonder that God ſendeth amonge the people/they wyll not be aknowen that it is foꝛ ſynne.

And woꝛldly Goodes wyll not be gotte ne holden of a pooꝛe man/but he buſye hym vaſt by many meanes both nyght and daye

daye to wynne them: so these holy commaun
dementes of god with vertues that longeth
therto/may no man kepe truely but he gyue
full purpos and great delynes therto. And
myghtely to awaye the greate heed synnes/
that ben reckened before: and standynge in a
trewe lyfe ruled by reason of goddes lawe.
Wo eneſt thou to please god for to lyue as
the worlde axeth: nay/nay: witte it well / for
the worlde is contrary to god/for god loueth
mekenes: the worlde pryde and rebellyon.
God wyll haue pacience: the worlde stryfe
and wrath. God loueth mercy and charitie
the worlde enuy and crueltie. God loueth
clennes and chaſtite: the worlde harlotrye
and foull luſte. God wyll meaſure and po-
uertie: the worlde couetyſe and auarice. God
wyll peuaunce and abſtynence: the worlde
glotony ond dronkenes. And where is more
contrary then here is shewed / and vertues
and vyces may not dwell togyther in a man
no more than lyght and darknes / hote and
cold/and Chriſt sayeth hymſelfe: that no mā
may ſerue to two contrarye lordes/for that
one he muſte nedes loue: and that other hate
and therfore for the loue of our lorde Jeſu
Chriſte that boughte the so dere with his
harde paſſion/and his precyous blode: ether
for drede of bytter paynes/ eythere for loue
of heuen bleſſe: forſake and deſpyſe thy lyfe/
and kepe truely goddes promyſſes/be not a-
shamed to be scorned of fooles / and begyn
to be a good man: but be fore aſhamed be-
fore

foꝛe thy conſcience to be prayſed and bowne
vp of the woꝛlde and dwell ſtyll in ſynne.
Foꝛ ſayne Johan ſayth: yf any man loueth
this woꝛlde, the charitie of the father of he-
uen is not in hym, foꝛ there is nought in
this woꝛlde: but couetyſe of fleſche, couetyſe
of eyen and pꝛyde of lyfe, whiche is not of
the father: but it is of the woꝛlde, and the
woꝛlde ſhall paſſe and the couetyſe of it, but
he that doth the wyll of god dwelleth with-
out ende, that is in the loue and ſeruyce of
god. Now here thou haſt befoꝛe the good
and puyll, ſoure and ſwete, lyfe and dethe,
vertues and vyces, ioy and payne, therfoꝛe
pꝛay hertely to god that thou kepe his pꝛo-
myſes foꝛ his greate mercye. Amen. And
lerne youre leſſon at our loꝛde Jeſu Chꝛyſte:
that ſayth, I knowlege to the fathere loꝛde
of heuen and of erth, foꝛ thou haſt hyd theſe
thynges foꝛ warre and wyſe men: and haſt
ſhewed them to lyttell chyldꝛen, father foꝛſo
it was pleaſyng befoꝛe the, all thynges ben
gyuen to me of my father: and no man knew
the father but the ſonne, neythere any man
knewe the ſonne/but the father and whome
the ſone wyll ſhewe, all ye that traualye and
ben charged come to me: and I ſhall fulfylle
you, take ye my yoke on yon, and lerne ye
of me, foꝛ I am mylde and meke in herte:
and ye ſhall fynde reſte to youre ſoules, foꝛ
my yoke is ſofte, and my charge is lyghte.
Thus thou muſt lerne of Chꝛiſt to be meke:
and ofte reherce his meke paſſyon / and thy
ſynnes

synnes that were cause of that payne. And yf thou do thus: thou shalte be moued to thinke on his kyndnes, and ofte to forthynke thy vnkyndnes. And by this meane: thou shalt haue grace to withstande the temptacyons and so gette euerlastyng lyfe by Jesu Christ our lorde. Amen.

Here ensueth foure nedefull thynges to eche man.

Fyrste that eche man muste heare the worde of god and his lawe. The seconde is, he muste vnderstande the worde of god, for yf he heare the worde of god preached/ or red to hym, and none vnderstādyng therof, it profiteth not to hym. The thyrde he muste worke therafter in dede, for all thoughe he heare goddes worde and vnderstande it/and wyth not therafter, it profyteth not to hym. The fourth is this to continue in good workes vnto the ende of his lyfe. For yf he wyth well for a tyme: and at the laste turned agayne to his synne, all his formere deedes helpeth hym not to heuene, and therfore eche man and woman shulde busely here the worde of god and lerne it. For yf the gospell be hyd or vnknowene, it is vnknowen of them that shulde perysshe, therfore blessed be they that heare goddes worde in workyng therafter and kepe it. For the hearers of the worde of god onelye be not iust before god: but the wers therof

shalbe

shalbe made eyghtwyse/ therfore hearynge/ redyng/ prayng/ and studyng/ with the glorious worshyng of our lorde Jesu Christe/ that is begynnynge and ende of eche good werke/ the whiche graunte vs to fulfyll for his holy name. Amen.

Dere frendes/ I take the lorde God to wytnes that charitie is the principall part of holy wrytt/ for god is charite/ and yf any parte of holy wrytt be taken awaye fro vs than a parte of charite is taken from vs. For sayntt Paule sayeth/ yf we kepe charite than we fulfyll all the lawe/ god is charyte we may not speake of holy wrytte/ ne of charite. And also sayntt Paule sayth/ yf any man knoweth not holye wrytte: he shall be vnknowen/ and yf we may not speake of holye wrytt: we may not bielle god/ neyther men/ ne we may not speake of heuen/ neyther of erthe ne of hell/ neyther of any creature that euer god made/ for god and holy wrytt speketh of all these thynges. But as these ryche worldlye men speke and blaspheme God and his lawe/ perythe them selfe/ wherfore sayntt Paule sayth thus/ they that wyll be made ryche fallene in to temptacyon/ and in to the snare of the deuyll/ and in to many full vnprofytable and noyous desyres/ the whiche drenche men into deth and perdicion or dampnacion.

¶ Dere frendes syth god made man to be heyre of heuen of so glorious and ioyfull a place/ howe may any man for drede of this

sentence

Scripture of Paule drawe to them riches and couetyse of the worlde / for the roote of all euell is couetyse sayethe Paule. And syth for lynne of man / god wolde not but that he wolde bye them agayne with his precious blode to that herytage of heuen / than what man is that that wolde betraye Christe agayne of mannes soule fro heuen / it semeth that suche a man thynketh that he wolde put Christe agayne to his passion: and so by this a man maye knowe who it is that letteth a man fro heuen. For who so letteth a man to knowe and to kepe the commaundementes with all the lawe of God / he is that letteth a man fro heuene / for by these .x. commaundementes we must entre in to heuen / and therfore Christe sayth / he that cometh not in by the dore but sleeth in by an other waye / is a nyght theefe and a daye theefe. Also Christ sayeth / Mathe. xxiii. chapitre: Who to you scrybes and pharisees and ypocrytes that closeth the kyngdome of heuen before men / neyther ye entre ne suffre men entrying to entre. And whā Jesu Christ was here on erth he wolde not let the deuyll to speake of holy wrytt. Nowe ye dere frendes take hede of this sentence of sayne Paul i. Tym. the seconde chapitre / that begynneth thus. All scripture enspired of god is able to teache / to reprone / to chastise / to lerne in ryghtewysenesse that the man of God be parfytely lerned in all good workes. Also Christe wolde not lette none othere synners

to speake holy wryte/ but he taughte it hym-
selfe to all folke good and yuell/ and for we
knowe not good from yuell but by wysedom
of his lawe that is holy wryt. And therfore
Paule sayth to the Romayns the.xvi. chap.
tre. Awayte ye them that lette the lawe
of god and dele ye not with them. And ther-
fore God cursed in his lawe all that bowe
awaye there eares frome his lawe that is
holye wrytte/ and blessed all them that kepe
it iustly/ and so as erthly men deme them to
be accursed that let the testament of a deed
man/ so heuenly men deme them to be accur-
sed that let the testament of Jesu Chryste/
and his testament is the holye gospell/ that
he commaunded to be preached and taughte
to all creatures/ this witnesseth Christe
saynge to the yonge man that areth hym/
good Mayster what shall I do to haue euer-
lastyng lyfe/ Christ sayd kepe thou the com-
maundementes/ therfore by this worde of
Christ eche man may come to heuene by the
kepynge of these commaundementes/ and yf
we ben let to knowe and to kepe these com-
maundementes/ that is the lawe of god/ the
worse we maye serue god. For no man kno-
weth the wylle of his mayster/ but by his
byddynges/ and the seruaunte by his may-
ster/ good and profitable suyng the wyll of
god. Thus we ben knowen the seruauntes
of God. Also saynte James sayeth the.iiii.
chapitre/ be ye subiecte to god/ withstande
ye the deuyll and he shall flee fro you. And

Peter

Peter the Apostle euer of Christe layeth in his seconde chapitre. For Christe suffered for vs leuyng to vs ensample that ye folow the steppes of hym / therfore yf any man letteth these commaundementes / with all the lawe of god to be knowen and kept holdeth with the fende agaynste Jesu Christe kynge of glory / as these great sweerers / cursers / and vnchaste men that folowe the lustes of the flesshe / couetyse of yen / pryde of lyfe / and they that grudge agaynste the wyll of God. And as Judas the Apostle sayth / these ben grudchers full of playntes wandrynge vp theyr desyres / so these wretches knowe not / nor wyll not knowe the lawe of God / ne the lest commaundement of his law. And to his lawe he ordeyned .iii. holye men to wrytte it and to witnesse it and to teache it as the lawe witnesseth by name that Matheu the fyrste. Marke is the seconde. The thyrde is Luke. The fourth Johan. These ben that beare witnessyng of the lord god of ostes / these ben that hath wryten this holy lawe / that is the testament of Christ / that is the gospell the whiche he commaunded to be preached to all creatures good and yuell / and he that letteth this testament to be knowen preached and toughte to the people / holdeth with the fende / and is curssed of almighty God.

¶ The abolyssyng of the byschop of Rome pretensed and vsurped power and iurisdiction within this Realme.

¶ Ye shall vnderstande that the vnlawfull
iurisdiccion/power/and auctorite of longe
tyme vsurped by the bysshop of Rome in
this realme/who than was called pope/is
nowe by goddes lawe iustly /lawfully/ and
vpon good groundes/reasons/ and causes/
by auctorite of parlyament/ & by and by and
with the hole consent and agrement of al the
bisshops/ prelates & bothe the vniuersyties
of Oxforth/ & Cambrydge/and also the hole
clergie of this realme/extincte and ceased for
euer/as of no strength/value/or effect/in this
realme of Englād. In which realme the said
hole clergy/bisshops/prelates/ & either of the
conuocacions of bothe prouinces/with also
the vniuersites of Oxforth and Cambrydge
haue accordyng to goddes lawes/and vpon
good and lawful reasōs and groūdes/know
leged the Kinges hyghnes to be supreme hed
in erth/immediatly vnder god/of the churth
of Englande/which theyr knowlege confes-
sed/beyng now by parlyamente establyshed
and by gods lawes iustifiable to be iustreiye
executed: Wo ought euery true christen sub-
iecte of this realme not only to knowledge/
and obediently to recognise the kinges high
nes to be supreme heed in erth of the churche
of Englande: but also to speake / publyshe/
and to teache theyr chyldren and seruauntes
the same/and to shewe vnto them how that
the sayd bysshop of Rome hath heretofor v-
surped/not only vpon God/but also vppon
princes of this realme/& theyr progenitours

In

¶ In ordre and forme of byddynge of the bedys/by the kynges commaundement.

¶ Fyrst ye shall praye for the hole congrega-cyon of Christes churche/ and specyally for this churche of Englande/wherin fyrst I co-mende to your deuoute prayers the kinges moost excellent maieste supreme heed immediatly vnder god of the spirituall te and temporaltie of the same church: and also for our moost noble prynce Edward.

¶ Secondly ye shall praye for the clergye/ the lordes temporall and commons of this realme/beseechyng almyghty god to gyue euery of them in his degre grace to vse them selues in suche wyse as may be to his contentacyon/the kinges honoure / and the welth of the realme

¶ Thyrdly ye shall pray for the soules that be departed abydyng the mercy of almyghty god/that it maye please hym the rather at the contemplacyon of our prayers to graūt them the fruicion of his presence.

¶ God saue the kynge.

¶ A copy of the acte made for the abrogacyon of certayne holydayes.

Fyrst that the feest of Dedicacion of the churche shall in all places throughout this realme be celebrated and kepte on the fyrste soudaye of the moneth of Octobre for euer and vpon none other daye.

¶ Item that the feest of the patrone of euery churche within this realme/called cōmonly the church holyday/shal not frō henceforth

be kepte or obserued as a holydaye / as here
to fore hath ben vsed / but that it shall be lau
full to all and syngular persons / resydent or
dwellyng within this realme / to go to theyr
worke / occupacyon / or mistery / and the same
truely to exercyse and occupye vppon the
sayd feest / as vppon any other worke dayes /
excepte the sayd feest of church holydaye be
suche as must be els vniuersallye obserued /
as a holyday by this ordinaunce folowyng.
¶ Also that all those feestes or holydayes
which shall happen to occurre / eyther in the
harueste tyme / which is to be compted fro me
the fyrst daye of July / vnto the .xxix. daye of
September / or els in the terme tyme at we-
stmynster / shall not be kepte or obserued frō
henceforth as holydays / but that it maye be
laufull for euery man to goo to his worke or
occupacyon vppon the same / as vpon any
other worke dayes / except alwayes the feestes
of the Apostles / of oure blessed lady / and of
saynt George. And also such feestes as wher
in the kynges Iudges at westmynster halle
do not vse to syt in iudgemente / all whiche
shall be kept holy and solēpne of euery man /
as in tyme past hath ben accustomed.
¶ Prouyded alwayes / that it may be la w-
full vnto all preestes and clerkes / as well se-
cular as regular in the forsayde holydayes
nowe abrogate / to synge or saye theyr accu-
stomed seruyce for those holydayes in theyr
churches: so that they do not the same solēp-
nelye nor to synge to the same after the ma-
ner

ner vsed in hygh holidaies/ne to commaūde or indict the same to be kepte or obserued as holydayes.

¶ Finally.that the feest of the natiuytie of our Lorde/of Easter/of the natiuite of saint Johñ the Baptyst / and of saynte Mychael the archaungell / shall be frome henseforthe compted/accepted/and taken for the.iiii. generall offerynge dayes.

¶ And for further declaracyon of the premisses: be it knowen that Easter terme begynnet alwayes the.xviii. daye aftere Easter/rekenynge Easter daye for one/ and endeth the monday next after the ascēcion day

¶ Trinite terme begynneth alwayes the wednysday next after the octaues of Trinite sōday/and endeth the.xi.or.xii.day of Juli

¶ Mychelmas terme begynneth the.ix.or x. daye of October / and endeth the.xxviii. or xxix.daye of Nouembre. ¶ Hillary terme begynneth the.xxiii.or.xxiiii.day of January and endeth the.xii.or.xiii.daye of Febuary.

¶ In Easter terme vppon the ascēcion day

¶ In Trinite terme vpon the natiuitie of saynt Johñ Baptyst. ¶ In Mychelmas terme vpon Al hollone daye.

¶ In Hillary terme vppon Candelmasse daye.

The kynges Judges at Westemynstere doo not vse to sytte in Judgementie / nor vppon anye Sonday.